

# **AN ADDRESS**

DELIVERED

ON MONDAY, DECEMBER 22, 1834.

BY

REV. JOHN LUDLOW, D. D.

ON THE OCCASION OF HIS INAUGURATION

AS

**PROVOST**

OF THE UNIVERSITY OF PENNSYLVANIA.

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## PRAYER

BY

RIGHT REV. H. U. ONDERDONK, D. D.

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ALMIGHTY and everlasting God, the Fountain of all goodness, who hast promised to hear the petitions of those who ask in thy Son's name ; we come before thee in an humble sense of our unworthiness, beseeching thee for his sake to pardon our transgressions and accept our prayers. We confess, with shame and contrition, that we have gone astray from the path of thy commandments, and have done those things which we ought not to have done, and left undone the things which we ought to have done ; provoking thereby most justly thy wrath and indignation against us. Yet enter not into judgment with thy servants, O, Lord ; but turn thine anger from us, and give us pardon and peace. Deliver us, through thy bountiful goodness, from the bands of those sins which by our frailty we have committed. Replenish us with the truth of thy doctrine ; endue us with innocency of life ; and dispose us in all our thoughts, words, and deeds, to seek thy honour and glory. Grant unto us a good will to serve thee, and also strength and power to fulfil the same ; that we may continually overcome our corrupt affections, and cast away the works of darkness, and daily increase in thy Holy Spirit more and more. Give grace, we beseech thee, to all those who are admitted into the fellowship of Christ's religion, that they may avoid those things which are contrary to their

profession, and follow all such things as are agreeable to the same. Let the light of thy gospel shine upon all nations; and may as many as have received it live as becomes it. Be gracious unto thy church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts, and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue.

Send forth, we beseech thee, O Lord, thy light and thy truth, into the hearts of the young throughout our land; and incline them, by thy grace, to remember Thee, their Creator, in the days of their youth; and to seek at thy hands, the gifts of good learning, of useful knowledge, of spiritual wisdom, and of everlasting life, through the merits of the Redeemer.

We implore thy blessing, Heavenly Father, on all institutions for nurturing the mind, and for imparting sound information and holy principles—and especially upon that with which we are connected. May all its officers be endowed with wisdom, fidelity, and zeal, with diligence, firmness, prudence, and patience, in the discharge of their several duties; and may thy blessing accompany their efforts, and make them successful.

Pour down most abundantly of thy heavenly gifts, O Lord, on thy servant, who is called to the chief honour and responsibility in this University. To thee we present him, thou Father of lights, for thine especial benediction. Guide him, and give him success, in the setting forth of truth and virtue; direct and strengthen him as the governor, enlighten him as the instructor, make him wise as the counsellor, and expand his heart ever more and more as

the friend of the youth committed to his care. And may his reward, for Christ's sake, be great, in an approving conscience here, and in thy final approbation hereafter.

We ask also thy grace for the Trustees of this institution. May they be endued continually with the spirit of wise governance in the fulfilment of their trust. And may all their consultations and actions tend to thy glory, and to the promotion of its best interests and welfare.

Let, also, the riches of thy mercy and goodness descend upon its pupils. Dispose them to use with diligence the opportunities of mental and moral culture, and of scientific improvement, which they here enjoy: and give them health of body, vigour of mind, and gracious understanding, that they may do so. Preserve them, we beseech thee, from temptation, from folly and vice. Give them the constant assistance of thy Holy Spirit, that they may be effectually restrained from sin, and excited to their duty. Imprint upon their hearts such a dread of thy judgments, and such a grateful sense of thy goodness to them, as may make them both afraid and ashamed to offend thee. And, in all the changes and chances of this mortal life, defend them by thy most gracious and ready help; that, blest by the guidance of thy Spirit, they may perceive the delusions, and escape the snares, of sin, and so pass through things temporal, that they finally lose not the things eternal.

These things, O Heavenly Father, and whatever else thou shalt see necessary and convenient to us all, we humbly beg, through the merits and mediation of thy Son Jesus Christ our Lord and Saviour: To whom, with thee, and the Holy Ghost, be honour and glory for ever and ever. Amen.

## ADDRESS

BY

JOHN SERGEANT, Esq.

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FRIENDS AND FELLOW CITIZENS,

In giving an extended invitation to our fellow citizens, to participate in this day's ceremony, the Trustees of the University have been influenced no less by a sense of duty to the public, than by the hope, that from every occasion like the present, there may arise a renewed interest on the part of the community in the institution committed to our charge. We are but Trustees.—We have not founded nor endowed the University.—We derive from it no peculiar advantage. Those of us who have children to be educated, may participate in its benefits. But this is a privilege we enjoy only in common with our fellow citizens, and upon the same terms with them; and it is obvious that our individual portions of it must necessarily be very small. We may have our share, too, of the gratification to be derived from the character of the institution. But the lustre of its reputation will be spread over the whole community, and its blessings be felt by all, in the general diffusion of sound and wholesome instruction.

We are gratified at the presence of so large and intelligent an audience. We are gratified also, at being able to announce to them, that the Professorships in the Collegiate Department are now all filled, and its organization complete. Two of them, it is known, were for some time vacant. It is but justice to the three professors who remained, to acknow-

ledge, that they cheerfully took upon themselves the arduous labour of performing the duties of the vacant chairs, in addition to their own, until a selection could be made of suitable persons to fill them; and such was their successful diligence in this extraordinary task, (far too severe to have been long continued,) that no student, it is believed, experienced the slightest disadvantage from the want of the proper complement of teachers.

Some time ago, the choice was made of a Professor of Mathematics. Mr. Courtenay's qualifications for that Chair, were vouched to the entire satisfaction of the Board, before he was chosen. They have since been tested by experience, and the Board are happy to be able to say, that their expectations, high as they were, from the assurances they had received of this gentleman's acquirements and capacity for teaching, have not been disappointed.

They have now chosen a Provost, selected after diligent inquiry, but at last with a strong confidence, that he is eminently fitted for that interesting and responsible station.

The next session will, therefore, open with the Faculty of Arts completely organized, and every chair in it filled to the entire satisfaction of the Board. Without making any comparison, we may be allowed to say, that we could not in any of them desire a change.

If time permitted, we might add, that the course of instruction is as full as the period ordinarily assigned for collegiate education will allow—that the teaching is thorough and exact—and that no institution was ever in a happier state of discipline than the Collegiate Department of the University of Pennsylvania now is. The discipline is efficient without harshness. The business of instruction



goes on, and order is maintained, as if from the spontaneous co-operation of every individual, pupil as well as teacher. Of this interesting statement, no better proof can be required than the fact—which we have equal pride and pleasure in announcing—that during the whole of the session which has just ended, not a single case has occurred of the application of corrective discipline, of sufficient magnitude to be reported to the Board, or even to be communicated to a parent. It is a fact undoubtedly very honourable to the Faculty of Arts, and very honourable, also, to the youth who compose the Collegiate classes. We sincerely congratulate their parents and friends upon the hope it justifies.

What then have we to wish? But one thing more; that one, however, of vital importance—that our fellow citizens will look into the condition of the institution, as it now is—that they will examine its real merits as a seminary of learning—and if they find it to be worthy, (as we truly believe they will,) that they will extend to it their active support and aid. In that case, smile upon it—cheer it—take an interest in it—embrace it in your feelings, as a concern of your own; recommend it to others—if need be, contribute from your means to its enlargement and extension; do all you can to give to it the character which ought to belong to an institution that bears the name of the UNIVERSITY OF PENNSYLVANIA. With such aid we are sure of success.

It remains to attend to the object for which we are here assembled.

In obedience to the directions of the Board of Trustees, I have the honour to introduce to you, the Rev. Doctor John Ludlow, as the Provost of the University of Pennsylvania.



# ADDRESS

BY

REV. JOHN LUDLOW, D. D.

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CALLED to preside over the University of Pennsylvania, by the partiality of its Board of Trustees, before entering upon the discharge of my official duties, in accordance with long established usage, in such cases, I have risen to offer some remarks which the occasion suggests.

I am deeply sensible of the responsibility of the station which I am about to occupy ; and it is with no little diffidence that I approach it. But I may be permitted to say, if untiring devotion to the interests of the institution can secure a successful discharge of its duties, then I flatter myself that I shall not wholly fail to meet the reasonable expectations of the confidence reposed in me. Assured of the hearty, and efficient co-operation of my distinguished associates, I rely much upon their practical wisdom ; and anticipate from this union of hearts and hands in one common cause the most favourable results.

The well-being and prosperity of every literary institution will in some measure depend upon a wise and salutary government. Though government be only incidental to a higher end, yet, like the scaffolding to a building, it is rendered indispensably necessary. It is easy to perceive that a government may be characterized by such sternness and severity as to create a constant disposition to resist its action, and to impair the rules of

order and decorum. Nor is it less apparent that a government may be characterized by such a happy union of mildness and decision as to secure its end almost without being felt. The one may perhaps be most appropriately denominated a government of authority; the other a government of reason. We can not hesitate in a choice between the two. The former incorporates the elements of despotism; the latter the affectionate control of parental influence. Let it not be supposed, as it sometimes seems to have been, that there is any impossibility in extending, with success, a government of so much gentleness to a collection of youth, in a literary institution. With all the disposition to indiscretion which may be occasionally manifest, at this period of life, there is a candour in the youthful bosom on which I think reliance may be confidently placed to sustain a wholesome discipline, and put to shame the individual who is bent, after every entreaty and remonstrance, to set at nought the exercise of all restraint. If education should have regard to the cultivation of the moral as well as the intellectual faculties, how much would such a government tend to inspire that high and honourable feeling, that virtuous sensibility, which constitute such prominent features in the formation of a noble character. How much would it tend to do away the impression, too common among youth when about to enter a literary institution, that they are approaching a sort of prison, in which their personal liberty is to be sacrificed; or that while they are under their immediate instructors they will be subjected to a set of monsters who have not one particle of parental sympathy. Let them feel that a collegiate course deprives them of no reasonable enjoyment compatible with the object to which they

are devoted—that those who are entrusted with their education have no other desire than to facilitate their improvement, and there will not be that impatience of restraint which seeks occasion to promote disorder, and to thwart in every way the exercise of government. Besides it ought to be an object of primary importance with the faculty of an institution to save every youth committed to their care in despite of all the waywardness to which any may be prone. Character is inestimable, and if it be lost in the outset, how many wounds does it open! To secure this most desirable end, I know of no influence more effectual than that of a parental character. If however it must be, notwithstanding all the mildness and forbearance that can be employed, here and there an instance should be found of a youth so lost to every ingenuous feeling that he cannot be retained without irreparable injury to his associates, then there should be an inflexible firmness, which no considerations should divert from making the painful sacrifice of exclusion from the Halls which are disgraced by his presence. But even then I would not follow him with anathemas; I would leave the door open before him in the hope that this exercise of discipline might incite him, elsewhere, to redeem his character, and yet become an ornament to the community.

Intimately connected with the general government of a literary institution, is the system which may be adopted to excite a spirit of noble emulation and distinction among its pupils. It is unquestionably desirable that there should be sufficient motive to arouse to action the latent powers of the mind, and increase their strength by vigorous exercise: but it is a matter of some importance so to

adjust the system as that it may operate most happily upon the whole mass of mind, which is brought under its influence. It is to be expected that there will always be a diversity of talent in every promiscuous collection of youth; and that the talents of some may be more rapidly developed than of others, even where there may be no difference in the amount of native intellect. From the well known influence of climate upon the physical and intellectual powers, this difference in the developement of talent is sometimes apparent in youth of the same age gathered from different sections of our own country. From these considerations it would be manifestly wrong to expect that all should make the same improvement. It is possible therefore that a system intended to excite an emulous action may operate with too great severity; for while it may have the happiest effect upon a few, it may tend to repress the energies of the many, and in the end leave them far below the standard to which they might have attained under a less severe pressure. All that can reasonably be required of every youth is, that he should make the best improvement of the talents and advantages which he possesses. And our design should be not so much to operate upon a few of a class, who may be made to tower far above the rest, as to exert the best influence upon the respectability and distinction of the whole. The history of our literary institutions will bear me out in the fact, that those who have occupied the most prominent places in their collegiate course have not always figured with the greatest prominence in the world, while their fellows, who gave less indications of talent, have arisen to stations of commanding influence and respectability.

Perhaps this may, in part, be attributed to a too great reliance of the former upon their native talents, and too little upon their efforts; yet it is sufficient to warrant the conclusion, that no youth, of even ordinary capacity, may not, with proper culture and diligence, rise to places of honour and usefulness in society. It is certain however that whatever system, calculated to excite an honourable rivalry, is adopted, much, very much, will depend upon the discretion of instructors to give it success.

Passing from these points which may be considered as incidental to a course of education, I come to the substantial part of it. In regard to education the great question to be determined seems to be, how can you make the most of mind?—or in what way can youth be most successfully trained to enjoy the greatest amount of happiness and to qualify them for the greatest usefulness in society? Much has been written in answer to this question. The consequence has been that in our own country, especially, such changes have been suggested, and such innovations have been proposed to be made in relation to the established system of education, as to have excited apprehension, in some minds, for the fate of sound and substantial literature. The spirit of the age, which is fruitful of innovation, has doubtless led to the suggestion of some extravagant notions. The old mode of making scholars has been thought too long and tedious, and various plans have been proposed to make scholars by a shorter course. Impositions have been practised upon a too credulous community. High sounding names have been employed to give a new colouring to an old thing, and then it has been presented to the world as a wonder of the age. This desire



of change in a long established system has shown itself in opposition to the study of the dead languages—an opposition which has in some instances been sanctioned by great and honoured names. It does not become us to undervalue sentiments honestly entertained. It may however be said that the most distinguished champions against this part of the established system of education have themselves unconsciously furnished very conclusive evidence of the value of what they have so vehemently opposed. Without entering, here, upon the merits of the question in relation to the study of the learned languages, I will only observe, that if these languages be thoroughly taught with accompanying illustrations, of the scope and design of the several classic authors; of the various facts historical, biographical, and mythological, which they contain; and above all with illustrations of the beautiful sentiments with which they abound, the study of them will be pleasing as well as profitable to the pupil. Taught in this manner, the teacher of languages may bring in all his varied knowledge, and lay all science under contribution to throw around his course a fascinating charm. Then all the advantages claimed for the study of these languages will be manifest; and none who regard the influence which they exert in disciplining the youthful mind, in producing a critical acquaintance with our own language, in refining the taste and forming it after the most finished models of antiquity, will consent that the study of the dead languages should ever be abolished in a finished course of education. But while I have no feeling in common with those who would entirely exclude the study of the ancient classics, I cannot but think that

our own English classics have been too little regarded. I can see no reason why such monuments of genius and taste should not form a continuous part of the classical course of every English scholar. If it be conceded that Homer, Demosthenes, Virgil, Cicero, and Horace should occupy the foremost place; ought Milton, Pope, Young, Shakspeare, Addison, Burke, and Johnson to be entirely neglected? Can they exert no influence in forming a correct and finished taste—in creating a more thorough knowledge of the use of our own language? Can they claim no advantage on account of the Christian principles and Christian morals which they inculcate? And being presented in our own living language, will not their beauties, for the most part, be more easily perceived and much better understood? Ought not then, the critical analysis of select parts of these classics be closely blended with the common course of Rhetoric in our literary institutions?

I have spoken of innovations upon the established system of education: far be it from me however in what has been said, to indicate that the course of education is not susceptible of improvement, or that no improvement has been made. Still whatever has been tested by long experience should not be hastily disturbed, or assailed with a rude hand. It is a safe criterion to judge of the value of a system of instruction which has long prevailed by the effects which it has produced. According to this rule what has been the result? Where shall we find such scholars as are to be found in the last age? In the various branches of science which were then cultivated—in all the learned professions, they stand out in bold relief upon the pages of history. Though some men may en-



deavour to depreciate the system under which they received their intellectual training, yet it will doubtless be to the advantage of their literary reputation not to court a comparison with them. Whatever improvements are made in the course of instruction, let them be gradually introduced, and adapted to the wants of the age. Extend the range of study with the progress and development of science—improve in every possible way the mode of teaching, and the facilities of illustrating science; but do not depart from the grand outlines of a system which has produced the most profound and illustrious scholars. It is a matter which may well be questioned, whether any radical improvement has been made in the system of education since the period of the immortal Bacon. To his inventive and philosophic mind we are indebted for the entire change which took place in the prosecution of physical and mental science. The principle of induction, which he carried into the region of matter and mind, has laid a foundation from which we cannot depart without being lost in the uncertainties of profitless speculation. He has taught us to substitute facts for fancy, and by the gradual development and analysis of the various phenomena of matter and mind, to arrive at general conclusions which are incontrovertible. This method of prosecuting science which deals in facts—truths—cannot be carried out too extensively wherever it admits of application; though it must be confessed that there is a constant tendency to depart from it. Perhaps nothing has been more prejudicial to the interests of truth and science in its various departments, than a disposition to form speculations and theories; and then, losing sight of truth, labour to

bend every thing to sustain them. What a waste of intellect and of effort, which, if correctly applied, would have tended to very different results. Hence we cannot in a system of education adhere too closely to a principle which the great philosopher has taught us. To it we are mainly indebted for those discoveries which have been made in natural science, by which the hidden laws of nature have been developed, and made subservient to the convenience, the comfort, and even the happiness of man. To it we are indebted for the analysis of mind, and the reduction of mental philosophy from a state of chaotic confusion to a system of intelligence and order.

Assuming this grand principle as the basis of a course of education, so far as it can be applied, it is matter of great importance that the subjects embraced in it should be prosecuted in the order best adapted to the capacity of the youthful mind. The first elements of knowledge are derived through the medium of the organs of sense. External objects are the first to attract attention, and to communicate ideas. Abstract subjects are among the last which engage our thoughts. Hence it is that we are so much more conversant with what passes without us, than with what takes place within us. This law of our nature requires that those sciences, or studies, which make an impression upon the organs of sense should precede those which are abstract in their nature, and require habits of abstraction in order to comprehend them. Though this it would seem must be very obvious to all, yet the law itself, in application to the course of education, has not always been kept sight of. This remark applies more to our common schools, and academies, than to our higher

institutions of learning. Does it accord with this principle of mental philosophy that English Grammar should occupy the place it commonly does in our primary schools? As soon as a school-boy is able to read with some fluency; an English Grammar is one of the first books that is put into his hands. And with parents it is commonly evidence of great proficiency, and a cause of exultation, regardless of their age, that their children are studying grammar! I think you will bear me out in saying that there is not a more difficult subject to comprehend than the philosophy of language. And how can it be expected that youth, in their earlier stages of education, can understand it, when it requires of those who have come to maturity so much study and reflection. Is it, except so far as memory is concerned, little more than a waste of time? Would it not be less difficult for a youth to understand even the elements of some of the natural sciences? Might there not a beneficial change in this respect, be made in our primary schools, if history, which is so much neglected, or even intellectual arithmetic, were substituted in the place of English Grammar? We have learned, within a few years, that children and youth have a capacity to acquire knowledge, at a much earlier period than was heretofore supposed; and we are very much indebted to the fact for the establishment of infant schools. Have they not shown that children, at the age of five or six years, may now know what once required ten or twelve to learn? Is it not because they have been conducted upon the philosophic principle, which teaches them to call to their aid the external senses in the attainment of knowledge? It is the part of wisdom to derive instruc-

tion from every source, and if such advantage may result from a happy adaptation of the course of study to the capacity of the youthful mind, ought we not to avail ourselves of it throughout the whole training of youth, and thus by increasing the facilities of obtaining knowledge, in effect, protract the period of our existence and add to the extended usefulness of every scholar.

But if it be important to adapt a course of education to the capacity of youth, it is still more so that all the faculties of the mind should be cultivated in their proper proportions, in order that it may be made a most perfect instrument for the development of truth. However ingeniously the several parts of a piece of mechanism may be constructed, it will fail to accomplish the end for which it is intended, unless these parts are happily adjusted to move in perfect harmony. The body can never be expected to attain that symmetry which constitutes its strength and beauty, unless its several members have their due proportion. What is true of a piece of mechanism and of the human frame, is not less so of the intellectual faculties. To secure this result the circle of education must necessarily embrace various subjects of study calculated to call into action every power of the mind, to invigorate each one by constant exercise, while, at the same time, neither is cultivated at the expense of the other, but all are improved according to their relative importance. In conducting a course of instruction, too much attention cannot be paid to this mental cultivation and discipline. The youthful student must be excited to habits of mental activity. He must be taught how to think; how to analyse. His curiosity must be awakened, and directed in a proper

channel. His ingenuity and invention must be set at work, and the field of inquiry and investigation must be thrown wide open before him, and every effort must be employed to inspire him with a relish for intellectual enjoyment. This is something very different from the mere knowledge of the text book; or loading the memory with the mere technicalities of science. It is important that a student should understand the various subjects embraced in a course of study; but it is more important that he should be brought under this system of intellectual training, that like a skilful mechanic who is perfectly acquainted with the nature and design of every instrument of his art, he may know how to use the faculties which his Creator has given him, and to apply them to the best advantage. It unfortunately happens that very many youth go forth into the world and spend half their lives before they acquire the knowledge how to study, if, indeed, they acquire it at all! How desirable for a student to have his mind so well disciplined that he may with perfect ease call up, by the law of association, every thing relating to a particular subject in the circle of his attainments. He should be like a man of business, who is so methodical in all he does, that at any moment, he can lay his hand upon any paper, upon any subject, when his attention is called to it. This discipline depends upon cultivating habits of analysis and classification. Habits, which when once formed, save no little time and labour in the attainment of knowledge, and the investigation of the various subjects which may claim his attention. Nor are they less valuable in the practical application of knowledge. By the art of analysis it is comparatively easy to mould a subject



into a luminous form, so that all its parts are comprehended, almost, without an effort. This intellectual training, which a teacher should ever have in view, will give ample scope for the exercise of all his powers. And herein lies the great difference which obtains between one course of instruction and another. Here too is the point in which improvement is to be made in a course of education. This improvement does not consist in partial modifications of this course. It is matter of minor importance whether one author or another be adopted as a guide; the student must be taught to think for himself. I do not however mean by thinking for himself, what some seem to attach to this idea, a rejection of every thing old because it is old. By no means. This is mischievous in its tendency. It is a spirit of literary licentiousness which seeks a reputation for genius and originality by thinking as no one has ever thought before, courting singularity for the sake of notoriety. It is rather a freedom of inquiry which, while it moves onward with manly step, does not disdain to draw knowledge from every source, and by new combinations of the simple elements of truth, presents them in the most powerful and attractive form.

It is, moreover, important in a course of education that it should be, as far as possible, accompanied with experiments. Here again we see the force of that principle in mental science, which teaches us to call in the aid of the senses in order to impress truth upon the mind. What would be the best course of anatomical lectures without the dissecting knife? Why do the Medical Faculty feel it to be so important to have access to our hospitals, our alms-houses, but that they may illustrate the various

diseases to which the body is subjected in a living, tangible form. The natural philosopher would spend much of his learning to little or no purpose, were he not to carry out his principles by a course of experiments, which, while they teach with unerring certainty the truth, make such an impression upon the mind that it cannot easily be forgotten. Hence it becomes indispensably necessary that every literary institution should be amply furnished with an apparatus of the first order. If there be any lack, it should be immediately supplied, as indispensably necessary to the purposes of science. Nor should education be only experimental: it should be practical. It should always be borne in mind that youth are to be educated in reference to their usefulness. There are few subjects in a course of instruction which do not suggest matter of practical application. The study of the languages, like the pages of history, may be most profitably improved. The science of mental philosophy, as it teaches the constitution and the laws of mind, enables us to determine by what laws the mind is controlled. Natural philosophy has a direct bearing, in many of its departments, upon the arts, and moral philosophy comes in at every step with its sublime sanctions to bear upon the heart, and enforce the practice of duty.

But whatever may be the course of education, however excellent in itself, this does not supercede the necessity of laborious application and diligence. When we look at the course prescribed in our Colleges, and the short period of four years in which it must be passed over, no one can expect to make himself a proficient unless by incessant toil. The student must not expect exemption from



the general law, that by the sweat of his brow he is to obtain bread. The desire, so natural to man, to avoid severe and protracted labour, has, perhaps, been one cause of the disposition which prevails, to too great an extent, to shorten the prescribed path that leads up the hill of science. The idea seems rather too chimerical, notwithstanding the inventive genius of my countrymen, to suppose that they will ever succeed in constructing a rail-way up this rugged ascent, which by the help of stationary power, will waft them like the breeze towards its summit. We must be content to travel the old and beaten path, however steep and difficult. But it is not merely in order to acquire the knowledge which is to be obtained in a course of education that every student must submit to labour; it is necessary that he may form habits of industry, which he may carry with him through life. For it should be deeply impressed upon his mind that when he leaves the Halls of science he has only just entered upon a career of honour and usefulness. The necessity of forming such habits is enforced by the temptation to which he is constantly exposed to settle down in inglorious ease. He will be in danger of restricting the extent of his reading to the many light and ephemeral productions, which are every day issuing from a most prolific press. Whatever benefit these may be to the community at large, they are not calculated to make scholars of the first class. The student must seek for something more solid and substantial. He must do more. He must endeavour, by example, to correct, what seems becoming too prevalent, a taste for light reading, and threatens even to lure away

the best scholars from those good old paths, which promise the most enduring harvest of literary glory.

There is one other point connected with education, which I wish to place before you in all its importance, and as it comes more especially within the range of my department, I may be allowed to insist upon it. It is the importance of giving to every course of instruction a decidedly religious character. I do not mean sectarian; for with this I have nothing to do; nor has this institution. When I speak of religion, I mean Christianity as opposed to scepticism and infidelity. I do maintain that the lesson of Divinity is taught in every department of science. I do maintain that the same God who made the Universe made the Bible. I am aware, and infidels are aware of the importance of this declaration; and hence the strenuous efforts which have been made to disprove it. They well know, as we do, that if one fact in the development of science could be brought in array against the Bible, that it would form very strong, if not conclusive evidence against its pretensions to Divinity. Hence the assaults which geologists in time past have made upon the Mosaic account of the creation. They seemed, indeed, for a season to exult in a triumph over it. But has not a distinguished geologist of the French school settled the question, that of all others, the Mosaic account of the creation is the most rational, and is to be universally received? Have not the same class of men denied the possibility of a flood of waters, by which the old world was swept away as with the besom of destruction; and have they not thence inferred the impossibility of the final catastrophe of the universe when the mighty God shall "send his plough-

share o'er creation"—when the world, and all that is therein shall be burned up. The fallacy of this inference can no longer be doubted in view of the discoveries which have been made in chemical science. Has it not demonstrated with what facility almost every thing in nature can be decomposed and made to yield an inflammable element which may explode the whole system? Has it not taught by its developments how easy it is for the Omnipotent chemist of the universe to throw the world into his laboratory and consume it in a moment? It is matter of gratulation to the friends of Revelation, that all the discoveries of science, at every step, so far from contradicting, confirm the sacred page; and we have no fears that any future discoveries will tend to a different result. The tendency of scepticism and infidelity is most unfriendly to individual, domestic, and social happiness, and to the improvement of society. "Scepticism, even in its most inoffensive form," says Dugald Stewart, "when it happens to be united to a peaceable disposition and a benevolent heart, cannot fail to have the effect of damping every active and patriotic exertion. Convinced that truth is placed beyond the reach of the human faculties, and doubtful how far the prejudices we despise may not be essential to the well being of society, we resolve to abandon all speculative inquiries; and, suffering ourselves to be carried directly along with the stream of popular opinions, and of fashionable manners, determine to amuse ourselves the best way we can with business or pleasure, during our short passage through this scene of illusions. But he who thinks more favourably of the human powers, and who believes that reason was given man to direct him

to his duty and his happiness, will despise the suggestions of this timid philosophy; and while he is conscious that he is guided in his inquiries only by the love of truth, will rest assured that their result will be equally favourable to his own comfort and the best interests of mankind."

The importance of imbuing the mind with Christian principles is indispensable to the youth themselves. No one can be happy who contradicts the laws of his moral nature. As well might he expect to live without food, or to thrust his hand into the fire and not be burned. The impossibility, though not as apparent, is as real in the one case as in the other. The precepts of Christianity are in perfect conformity with the laws of our moral nature. Hence they can never be violated with impunity. This sentiment cannot be too deeply impressed upon our youth. They should know and feel that their honour, their happiness, their usefulness, will be promoted in as far as they live in conformity to the great end of their being. To deviate from this rule is to approach the downward road that leads to infamy and ruin. If it be important on their own account that our youth should be brought under the influence of Christian principles; is it less so when we look at the influence which they may exert upon the destinies of their country? What is the nature and genius of our institutions? Is not the experiment here making which is to demonstrate whether man is capable of self-government or whether he is not? I do not indulge in those gloomy apprehensions which some entertain of the short-lived fate of our republic. I believe the experiment will show that man is capable of self-government; but I feel that there is no security except in intelligence, virtue, and re-

ligion. I do feel that our literary men, who must wield the Democracy of our country—who must lead in moulding society and giving a direction to its varied concerns, should be imbued with the spirit of Christianity. They must stand upon the rock of revelation, firm as the hills, and by their influence and example throw their whole weight into the scale of virtue. The greatest foes to our free institutions are scepticism and infidelity; and I trust the day will never come when the youth educated in our literary institutions shall be so lost to every noble and virtuous sentiment, as to give countenance to these monsters whose proper element is discord, desolation, and death! I could say much more on this subject, but the time would fail me. I will only add, on this point, that man is an inhabitant of two worlds, and if he cannot be happy here, in contradicting the law of his creation, he cannot be happy hereafter; because the same laws operating in time and in eternity, he must be thrown for ever at an immeasurable distance from the source of all happiness—God his creator.

Entertaining these general views of what belongs to a course of education, I enter upon the duties assigned me in the University of Pennsylvania. I enter upon them with an ardent devotion to its interests, and with raised hopes that, aided by such an able Faculty, and sustained by such a distinguished Board of Trustees, its collegiate department will go onward, increasing in the number of its pupils, and the sphere of its usefulness, a growing honour to the city of the illustrious Penn, and the immortal Franklin. For a series of years its medical department has sustained an unrivalled pre-eminence; and why should



not its collegiate department aspire after the same enviable distinction? I know, indeed, there is no monopoly in the Republic of letters, and I envy not the prosperity of any literary institution in the land; but is it not a privilege as well as a duty to patronise an institution of our own? Here it is that parents, while they can exert the best influence upon the morals of their children—an influence which is beginning to be better known and valued, can at the same time have them trained in a course, which for the extent which it embraces, is not inferior to that of any institution in our country. Its advantages are open to all who will embrace them. Every class of our citizens, and those especially who cannot incur the expense of sending their sons abroad, may here, at a comparatively small expense, have them educated under their own eye. And will not our citizens avail themselves, more than they have done, of the opportunity, when they know not but from among their own offspring there may be reared up another Rittenhouse, or another Franklin? If I am commending to your patronage the University of Pennsylvania, I feel that I am pleading your own cause—the cause of every parent and child in this great and growing city. I would have every class of citizens feel that it is the legitimate nursery of their offspring, and the door through which they may be exalted to the highest honours in the republic. But with all the benefits which it is capable of conferring upon this community, it may be made still more beneficial. The only thing in the way is the want of funds; and though it may sustain itself as at present organized, it presents imperious claims to the liberality of the citizens of Philadelphia. Is it necessary to do more

than to announce the fact to open the hearts and hands of a city so abundant in wealth, and not wanting in liberality? If, in my desire for the prosperity of this institution, I should appeal to you in its behalf, I flatter myself that you will need only to be told what means are necessary to realize your hopes, and ours, and they will be at once bestowed. While other institutions are even now exerting their efforts to add thousands to their funds, let us not be wanting to an institution which is, or ought to be, the pride and glory of our city. I fear I have trespassed too long upon your patience. But allow me to say in conclusion, while so much depends upon our own exertions in sustaining this institution—while so much more can be done than has yet been done, I feel that success in our efforts must depend upon him from whom cometh down every good and perfect gift, and whose merciful regard may be entreated upon every undertaking designed to promote his glory, and the happiness of man. To him do I commend it, with all its interests, in the hope that he will deign to smile upon it, and make it a fountain whence streams shall issue to gladden our beloved country, and the church of God.

THE END.

*ERRATA*.—P. 12, fourth line from the bottom, for *monsters* read *masters*—p. 17, sixteenth line from the bottom, insert *to* before *be*—p. 20, seventh line from the bottom, transpose *to* and *for*.







